

# THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, APRIL 2, 1903.

VOL. V, NO. 14.

The statement that one battleship costs more than the value of the ninety-four buildings of Harvard University has been questioned, but official reports state that the Oregon, which is the most expensive battleship of the United States navy, costs \$6,577,032.76. The valuation of all the buildings and land of Harvard University is \$5,300,000. It is not difficult to decide which will do most to maintain righteousness and peace in the world.

Which?

"Many marriages have been suspected of mercenary motives, but we do not remember one in respectable society in which the financial terms were so publicly announced as in the recent case of a Canadian young woman and a nobleman of Great Britain. She is twenty-four years old, and it is stated pays the Marquis of Donegal, who is eighty years of age, \$40,000 a year during life, for the privilege of sharing his rank as his wife. The marriage was arranged as the result of an advertisement in a newspaper by the bankrupt nobleman, who wanted a wealthy wife, "Age and looks not material." It is a sad commentary on the spirit of the age when such a horrible perversion of the holy ordinance of matrimony is regarded with complacency."

A Marriage Annuity.

The announcement is made in the last issue of *The American Weekly*, that it is to be discontinued and will be succeeded by *Christendom*, which is to be "an illustrated weekly magazine devoted to religion, literature and social progress."

Christendom.

Prof. W. R. Harper, President of the University of Chicago, will be chairman of the standing committee on "editorial affairs," while Shailer Matthews, Junior Dean of the Divinity School of the University of Chicago, will be the editor of the new Journal. The editors of the outgoing *American Weekly*, W. D. Mackenzie, D. D., H. L. Willett, Ph. D., and J. M. Campbell, D. D., will be associate editors on the new publication. "*Christendom* will be the organ of no institution, class, or party; it will be politically independent; religious, but not technically theological; progressive, but not radical." Its price will be \$3.00. It is said to be owned by a corporation with large financial resources, and manned with the very best editorial ability. We have appreciated *The American Weekly* very much and have found it really helpful in many ways; and we hope its success or will be held on the high plane which it has occupied.

This is the name of the brother who has recently been called to the pastoral care of the Aberdeen Baptist Church.

J. T. Watts.

He is something over thirty years of age and has been in the railroad service nearly ten years. During recent years he has done much religious work, teaching in Sunday school and making religious addresses. He is pious, energetic and cultured. He has not yet been ordained, but we understand he will be about May 1st, when he assumes the work of the pastorate. His home has for sometime been in Louisville, Ky., until a few months ago when he came to Jackson. During his brief stay here he endeared himself very much to our people, and did much to advance the cause in our midst. On the same day he wrote his acceptance of the Aberdeen Church he also forwarded his resignation to the I. C. Railroad authorities. He is traveling freight agent.

We welcome this esteemed brother to the ranks of the ministerial forces of our State. We shall watch his career with peculiar interest, and expect much at his hands.

"The sensation of freezing to death is delightful, and causes little alarm to the man who is under its magic spell. Mr. Egerton Young, missionary among the Indians of the far North, told me that he had once the experience of freezing. He heard sweetest music, while everything about him was draped in the colors of the rainbow. He could hardly resist the temptation to drop down in the snow as into a luxurious couch, and go to sleep. Startled by the thought that he was freezing to death, he adopted a heroic remedy. He tied the tail rope of his sled fast around his waist and gave his dogs the word to go, and off they went, dragging him through the snow and bumping him against every hard thing in the way, till the blood began to circulate. Then the process of resuscitation was as painful as freezing was delightful. He felt as if a hot awl were in every nerve. To you who are in the first stage of freezing, because you have been so long in an atmosphere sixty degrees below zero, the waking process may not be pleasant. But it is better to wake up and feel bad than to sleep on and die to all that is good and useful."

Freezing Christianity.

"In an English town a report got out that the bank was about to fail. Five hundred people ran for their deposits on the same day. The pastor of the dissenting church in the town was invited by the bank directors to meet them. They said to him, "Sir, if these people press us to the wall they will lose their money. If they don't press we will pay every dollar." The pastor said, "I will help you; I have some money, and trust you." He went home, got his money, came to the bank door, and, standing on the step, said, "Friends, you all know me; I have been living here twenty-five years, and I believe in this bank. Here are three hundred pounds that I am going to deposit. I believe the bank is good." In less than thirty minutes every one of those people had dispersed, and the bank was saved by faith. Unbelief as to that bank was about to ruin it. The moment faith was implanted the bank was saved. Railroads are saved by faith. Steamboats are saved by faith. Your business, friend, is saved by faith. Every good thing on earth is saved by faith. And when the infidel rails at the religion of Jesus Christ because we are saved by faith, he is railing at every institution that this country holds dear. "Believe on the Lord Jesus Christ, and thou shalt be saved."

Saved By Faith.

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"A sincere and clean spirit is always gathering more from life than at any given moment it can appraise.

Unconscious Wealth.

There is slowly accruing as its permanent possession an insight and vigor that only the emergency will elicit. Wellington said that the battle of Waterloo was won in the football games of Rugby and Eton. Those callow English boys did not realize that their discipline in hardihood, pluck and tenacity was preparing them to keep the hollow squares intact against the terrific rush of Napoleon's Old Guard. That is the way that capacity and force gained in one line of effort serve in quite another when the crisis elicits them. There are few greater mistakes than to think that in an emergency we can extemporize powers that do not belong to us. It would be as reasonable to suppose that by an effort of will one ignorant of German could express himself in that tongue when it became very desirable to do so. Sometimes in an emergency a man of whom you would not have thought it, stands forth, clear-headed, self-centered and resourceful. In a thousand obscure ways he had been cultivating those qualities, and the occasion simply revealed what was in him. Probably, he did not know it himself. This is a kind of stock that you cannot take account of, but we may be sure that the brave, clean, devoted life is becoming rich in the qualities that a crisis will reveal as of supreme value."

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T. J. BAILEY, EDITOR AND MANAGER.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

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## The Burden of Souls.

In the phraseology of the evangelism of twenty-five years ago "The Burden of Souls" was more in use than today; although it has not yet wholly passed from our speech. It occurred frequently in our prayers and bore a meaning all its own. The petitioner meant that the Lord would load him down with a desire to see the salvation of the lost in sin. He wanted to get to the point in his religious experience where he would and could make the conversion of sinners the chief thing in his thinking and doing. He wanted to be so heavily burdened that he would have to betake himself to the throne of grace for strength to carry his heart's burden.

The phrase is a good one, and if we have departed from it, we need to go back and take up the good habit of its use again. Whenever we cease to pray and work and "agonize" for sinners that they might be saved, then and there we begin our departure from the plainly revealed will of God. Every soul is lost, until it has been renewed by the grace of God. There is no such thing known to man, nor to the holy angels, nor to the Scriptures, as the soul's just growing up into the divine favor by natural processes. Unless the Lord open up the stone heart, it will never receive the truth that makes one wise unto salvation.

The best time to be converted is the first time one is permitted to hear of God's invitation and promise to save. The emphasis that is laid on the conversion of children of tender years today, in so far as there is any emphasis, is natural, logical, and Scriptural. It is best not to go into sin at all. It is wise not to do it. It is Scriptural not to do it. We are to seek the kingdom of God and His righteousness first—first as to both time and importance, giving it the right of way in our hearts and lives. We are not only to seek to bring our children to Christ, but also ever thereafter to "bring them up in the nurture and admonition of the Lord." We are so strict for their growth in grace, as

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we do for their mental and physical development. After physical birth we naturally expect to see development, growth; so likewise after spiritual birth, whereby the heart is made new, we expect to see growth in holy things. And it is true now, more than it once was, that we do strive harder to bring the children to Christ. Of course, as long as grace is grace, an old sinner can be saved, and the occasion will be one of great rejoicing. The time will never come when a man cannot "be born when he is old." But the soul that is not born when it is young, misses the life of service upon which the Lord lays so much stress in His holy Word.

Then the draft of everything now is toward making use of the young. We plant out trees when they are young, we break our horses when they are young, we send our sons and daughters to school and college while they are young. Some railroads do not employ men who have passed the aged of thirty-five, and as a rule, the men who manage railroads today were the office boys of yesterday. Nearly all their presidents, leaders, office-men, were boys who swept the floors, cleaned the windows, and wiped the boilers and engines. It is about the same with nearly all business now, the wisdom and prudence of which are obvious to all. And while the children of this world are wiser than the children of light, it would be passing strange if the children of light did not learn some things from the men of this world, as to method, that would be turned to good. And so it has come to pass that while we are not trying to train our children to be Christians, we are trying to bring them to Christ that He may save them, and then we try to train them to be useful in their day and generation. What a grand and inspiring sight to go into our churches, some of them, and see young men and women, even boys and girls, side by side with the men and women of many years, running the affairs of our Master's kingdom! Then how sad, how sad indeed, to see our boys and young men thronging our streets, hanging around depots and postoffices, and other resorts, during the hours of service in the sanctuary of the Lord! Surely, if somebody had spoken earnestly to these when they were younger, and thrown around them a good and noble influence, it would not have been thus with them now. The burden of souls is the need of the hour—and shall be till the end of the ages.

## Our Citizenship.

It is unquestionably the duty of every citizen, who is qualified, to vote, and it is equally clear that this vote should be cast for that aspirant who will, in the voter's judgment, perform the best service for his country. We feel sure that our Lord does not mean for us to turn the "political machine" over entirely to ungodly men. No one has a right to grumble about corrupt officers until he has tried faithfully to do two things:

First, he should make every reasonable exertion to have honest, capable men in

office. This not only means that he should vote for the best man, but that he should, during the campaign, use all his influence to this end.

Second, after the election he should uphold the hands of the officers in a clean administration.

Applying these remarks, we desire to say that possibly no gubernatorial administration has been quite so satisfactory as the present one. This is true as to financial matters, as well as to the success which has attended the Governor's efforts to uphold law and order.

Our magnificent new capitol has been carried to the present state of completion without the issuance of a single dollar of bonds, though the Governor was authorized to issue \$1,000,000. The present Governor has kept close up with all the business of our great State. His will go down in history as a clean administration.

Now, without presuming for one minute to direct any one in his voting, we think it will not be regarded as a thing amiss to say to our readers, that Governor Longino is in the field against Col. H. D. Money for the United States Senate. No better all-round man could offer for this place than Governor Longino.

It will not be against him for us to say that he is an upright member of the First Baptist Church, Jackson, and always gives liberal support to our church work in every way. In a word, he is circumspect and liberal. He will do to trust.

## Notes and Comments.

The Sunday School Board has bought, and paid \$50,000.00 in clean cash for a splendidly located building to be used as their "headquarters" in Nashville. This is good news.

Waco, Texas, again invites the Southern Baptist Convention to meet with them. It is to be hoped that they will not bring along that whisky mayor with them, as they did at Asheville last year. But that mayor has since been impeached.

Dr. Willingham says that the report on Foreign Missions at the Savannah Convention will be the most inspiring ever submitted by the Foreign Mission Board. It has been almost a continual Pentecost all the year through with the missionaries. Surely, it is a time to praise God by increasing our gifts to the extension of His kingdom.

Brother pastor, although you may not have been the first to bring your church to the front rank in missions, you need not be the last. Lead them out and on and start at it now. Without a leader there can be no followers; given a leader, and in due time he will have a host of followers. In this lies the hope of our churches. It is always safe to follow the pastor as he follows Christ.

When the Woman's Suffrage Convention met in New Orleans, two colored delegates

showed up, and the New Orleans women resolved to steer clear of the "receptions," if the negroes attended. But somebody managed it so that the two negroes did not go to the reception, and all was well. They should have thought of that before inviting the convention to meet with them. Let negroes and white folks all go to work and keep at it, and the race question will settle itself.

Mr. John R. Slater, who for several years has been one of the associate editors of The Standard, retires to become managing editor of "Christendom," the new journal to be issued from the University of Chicago. Mr. Slater is a vigorous writer; but no man who is wrong on Genesis is very likely to be right on Isaiah and the gospels.

There were twenty gallons of liquors consumed in the United States last year, for each man, woman, and child of the population. Not more than one-third of the whole population drink. Those who drink managed to get away with about sixty gallons each. Some of them, of course, devoured it by the hundred gallons. But there are proportionately fewer drinkers now than at any former time.

After trying statutory prohibition for over fifty years, the legislature of Maine has decided overwhelmingly to continue their statute your prohibition. Tell your friends about this, as it was reported in advance that Maine would go back to local option, and thence to saloons. A prohibition law just tolerably well enforced is better than the best regulated saloons in the world. But who ever heard of a well regulated and orderly saloon? Oh, they will manage to close up the front door pretty nearly half of Sunday, on the eve of some election where the fate of whisky hangs in the balance.

## Special Notice.

I am now making a list of delegates to the Southern Baptist Convention and earnestly ask the brethren to let me know about their intentions as to attending, so that the roll may be perfected as rapidly as possible.

Will the associational delegates do me the favor of sending me their names also, so that I may not have duplicate names in class 2.

A. V. ROWE.

## Wants the Old Pastor.

There was a call some time ago for an article on "Why I want a new Pastor." I have been looking for one, but have not seen it. Now, I couldn't write on that subject, but I have some ideas on, Why I don't want a new Pastor, and if you, Mr. Editor, think them of sufficient importance to interest the readers of our paper, I will give them. I don't want a new pastor; because God called our pastor to preach the gospel and lead His flock, and because our pastor before answering our

call, gave it a careful and prayerful consideration, and concluded there was where God wanted him to work. And our church, before making the call, asked the Lord to direct it to a pastor; and after much anxious thought and prayerful consideration, gave our pastor an indefinite call.

Again, the longer our pastor remains with us the better acquainted he becomes with the members and congregation and can better understand the peculiarities, needs and capabilities of the members. What kind of help each needs; what kind and amount of work to expect. He knows their joys and sorrows. His considerate care of them endears him to them and this endearment grows and strengthens month by month and year by year. They come to know his voice and they follow him. A stranger they do not know and will not follow. Our pastor having an indefinite call can lay out his plans for permanent and systematized work.

By calling and changing pastors often we engender a restless and discontented spirit in the members of our church and a love of change and something new without any adequate reason therefor. It has also a tendency to produce the same effects among our ministry (they are mortal) and a disposition that when everything is not exactly as it should be or some other place is more attractive, to leave the church and go elsewhere. And if we call another pastor, our pastor will have to go to another field which may necessitate his moving and this would be an unnecessary expense. The new pastor we should call might also have to move which would be another useless expenditure of money that his wife and children can poorly spare. Think what a loss of money to support the gospel that is annually lost by this swapping pastors annually. Then, I want our church either alone or in conjunction with a neighboring church to purchase a pastor's home and have him right among us all the time. I want him to stay where we stay. Where we lodge he shall lodge, our people shall be his people, our God shall be his God. Where we die there shall he die. Where we are buried there shall he be buried (by our new pastor).

## "Hear Him."

The only time that heaven ever came down to earth in the life of our Lord was at the Transfiguration. When Jesus was born in Bethlehem angels were dispatched from glory to sing above the earth but in the hearing of Judea's shepherds. At his baptism the Father stopped over the Jordan and said, "This is My Beloved Son." In the darkening shadow of the Cross a voice of commendation broke the awful stillness of the more awful gloom. But at the Transfiguration a little patch of the heavenly land came down and rested upon the earth. Moses and Elijah were there, and Jesus Christ entered for a moment into the unspeakable glory, and God the Father spake in the hearing of the disciples. The highest theme known among the inhabitants of the heavenly world was up for discussion. That transcendent

theme was the death of Christ which should be accomplished at Jerusalem. The permanency of that heavenly world and the redemption of this world depended upon the death of Christ.

Now, in such high company, and in such discussion of the greatest of all themes, what was the chief thing for the disciples? And what is the chief thing for us? The voice said, "Hear Him." Prophecy will be completed in Christ's death; therefore, "hear Him." Sinai will be satisfied with Calvary; therefore hear the victim of Calvary. The high court of heaven was holding a session on earth duly commissioning the Son to be the One authoritative teacher of the race. The disciples needed to be told that He, their Friend and Companion, had all the truth they needed to know; that he was to give final instruction on the things vital to men. And do not we need the same lesson today? Do we not need to take our places with Peter, James, and John and hear the voice saying to us, "hear Him?" All about us there are voices which would turn the disciples away from the simple story of redemption by Calvary. Many of these voices are false and thin, heartless and irreverent. "Hear Him." He speaks with full knowledge and with comprehensive authority. No other word can take the place of His Word, no other voice the place of His voice. The final act in the scheme of redemption only awaits acknowledgment of His authority. He has uttered the final Word on the great questions of sin, righteousness, faith, missions, service, salvation, heaven, and hell. "Hear Him," therefore, on these destiny-determining themes, and be assured of the truth of what He says. Heaven and earth may pass away but His Words shall not pass away. "Hear Him," and walk with growing faith along life's pathway of service. Turn a deaf ear to the discordant, jangling voices of the time that would move God from His ancient place, and bring suspicion upon the holy Word of our Lord. The teaching that would discount the value of His atoning death, or lessen His authority is to be put away. He died for men. He died in the stead of men. He became accursed that men might be free from the curse. These things the Scriptures declare with quiet, undeniable authority.

Let criticism vaunt itself and speak great swelling words of earthly wisdom; let men write books which attempt to set aside the essential work of Jesus of Nazareth; let the agnostic, the doubter, the skeptic, the disbeliever, the infidel, do and say what they will; but let me be taught of Him who said: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Let His Words ring out above all the uncertain voices of our unsettled times and the souls of men shall find salvation, stability, and the peace that passeth all understanding. Christ's work reached finality; and He still teaches with absolute and ultimate authority. "Hear Him."

FROM SERMON BY J. N. McMILLIN.

## The Baptist.

GENTLEMEN:

The following letter from Professor Wm. C. Stubbs, Director of the Louisiana Experiment Station, speaks for itself, and is in answer to an inquiry as to whether there is any soil along the line of the V. S. & N. Ry. suitable for raising hops.

NEW ORLEANS, LA., March 10, 1903.

Mr. Geo. H. Smith, General Passenger Agent, Queen and Crescent Route, New Orleans, La.

DEAR SIR:—Your letter relative to the growing of hops along your line has been received.

There is not the slightest trouble, excepting the absence of information how to grow it. Any of the hill lands, properly handled, will grow hops with great ease. Before growing it, however, to any extent you must have some one acquainted with the growing and curing of hops. We have made no further investigations than simply to grow the hops locally at our station at Calhoun, and we have demonstrated the fact that they can be grown with great ease there.

This is the first demand we have ever had for hop growing in Louisiana, and hence for the first time we are encouraged in the small experiments that we have already made. Please say to Mr. Hearn that on the hill lands between Monroe and Shreveport we can grow hops with assurance of success, provided a proper knowledge of the preparation, cultivation and harvesting of the crop is first obtained.

Very truly yours,

WM. C. STUBBS, Director.

## Memorial of the Resurrection.

About thirty years after our Lord's victorious resurrection Paul, then the aged, urged Timothy, his young son in the ministry, to keep the thought of the Risen Christ fresh in his heart as a purifying and inspiring and empowering experience. He said in 2 Tim. 2:8, "Remember Jesus Christ of the seed of David, risen from the dead according to my gospel." Not merely the fact that Jesus was raised from the dead as the authorized version has it; but remember the person concerning whom this fact has been established "by many infallible proofs." Think about the Risen Jesus, your present, living, exalted, and glorified Redeemer.

We feel that the resurrection ought to be emphasized by special and significant memorials. We need something which is suited to keep the fact and the person in memory. If some disciples do not observe the "church festival," Easter, are they therefore without any memorial of their Lord's resurrection? Are there not memorials of this crowning fact in his history of Apostolic sanction? There certainly are as many as three authorized or enjoined in the New Testament.

1. *The New Day.* The Lord's Day, the first day of the week, is beyond all question a memorial of his resurrection. Not one Lord's Day in the year only or even specially, but that day in every week. Shall

those who observe the memorial only once a year say that those who keep it every week have no memorial at all?

Jesus rose from the dead on the first day of the week. Then that day became the Lord's Day. Its observance has the sanction of apostolic example, and that has the authority of apostolic precept. On this day the early disciples gathered for worship. To them it was a day of rest, cessation from secular vocations and worldly amusements, a day devoted to the worship of God and the services of religion.

If the Hebrew Sabbath was commemorative of the deliverance of Israel from the bondage of Egypt, the Lord's Day is a memorial of redemption from sin through the death and resurrection of Christ. If the creation of the world should be kept in memory by the Sabbath of rest, how much more the new creation of man by the resurrection of Jesus Christ from the dead.

This is our answer to those who ask us whether we have a memorial of our Lord's resurrection. The Lord's Day is our weekly memorial. Let us call it, not the Sabbath, nor Sunday, but The Lord's Day. We hallow this day by separating it from all other days in our regard for its sacredness, and in our observance of its duties.

Today he rose and left the dead,

And Satan's empire fell;

Today the saints his triumphs spread,

And all his wonders tell.

2. *The New Symbol.* Not only the Lord's Day, but also the Lord's Baptism is a beautiful, impressive and divinely-appointed memorial of his resurrection. The element, the water, in baptism is an emblem of purification; but the act, the dipping in water, which is essential to baptism, is a symbol of complete purification, and also and especially of burial and resurrection. It is really difficult to see how any one can question this symbolism in baptism. Some people see only purification in it. Others lay special and sometimes exclusive emphasis on burial and resurrection. He has clear vision and can see through the symbol who sees both.

I sincerely wish that all our fellow-Christians would observe this memorial with us. But why make so much of the act of baptism? Why insist that those who believe in Christ should be buried with him in baptism? Our Lord honored baptism in his own example. He enjoined its observance on all his disciples. The resurrection is the most important event of his life. He has left us an impressive symbol. New Testament baptism is the only complete figure of his burial and resurrection in Christian ceremonies. One of Jesus' apostles said: "We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." And he asked: "What shall they do which are baptized for the dead if the dead rise not?"

Jesus, crucified and dead, was laid in the grave by Joseph of Arimathea. The believer, crucified to the world through the body of Christ, descends into the baptismal waters as into a tomb. He is buried beneath them. They close for a moment

over him. The immersion is over. He is lifted from the flood, and this as plainly corresponds to the resurrection of Christ as the descent does to his burial. This then is our memorial, beautiful and sacred, of the resurrection of our victorious Lord.

3. *The New Life.* Every Christian carries this memorial about with him every day. "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The new, the risen life is the chief significance in baptism. Not like as Christ was buried, but like as he was raised from the dead; buried it is true, but in order to resurrection, and not reanimation simply; not so much death to the old life, as resurrection to the new life is Paul's insistence.

The same power which brought Christ out of the grave in the garden raises men out of the grave of sin. The apostle prays that men might have knowledge and vision of the exceeding greatness of God's power, "according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places"—Eph. 1:18-20. He craved to know the power which was in Christ's resurrection in his own experience and life—Phil. 3:10. In 2 Cor. 5:14, 15 he thus states the purpose of Christ's death with reference to believers: "He died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again."

This living memorial, this new life, says: "I spring from the deserted grave. I live because my risen Lord lives. I am now living in him and endeavoring to live for him. I ardently desire and confidently expect after awhile to live with him." Not so much the baptized life as the risen life is the most important thing in Christianity. Oh, baptized disciple of Jesus, sacredly keep this living memorial visible and clean, clear and bright.

These are the New Testament memorials of the resurrection—the new day, the new symbol, and the new life.

H. F. S.

## From Tennessee.

The weather has been so very disagreeable this winter that church work has been almost paralyzed. The constant rain and deep mud have kept the people at home, especially in the country. As the clouds break away and the sun comes out everything takes on new life.

The Sunday School Board of the Southern Baptist Convention has purchased a fine piece of property in the heart of the city of Nashville, paying \$60,000 for it. There is a large stone building on the lot well suited for offices and the conduct of the business of the Board. The house cost about \$60,000 when it was built. The Board will move to the building as soon as it can get possession. It is now leased as a business college. This step became necessary by the constantly increasing business of the Board. The house it now occupies is entirely too small. It can be sold

for a profit on the purchase value. What splendid business tact the Board has shown under the wise management of that prince of leaders, Secretary Frost!

Our entire state is rejoicing over the great victory achieved against saloons. Thirty-one towns have already taken advantage of the Adams Bill, which is an amendment to the Four mile law, granting each town of 3,000 inhabitants and under, the privilege of voting on the matter. Winchester is the only town that has failed to vote whisky out, and the cause of that was a complication in the election. The town has already begun another campaign against whisky, and will vote on a clean proposition saloon, or no saloon. The whisky power is becoming alarmed, and well it may, for the edict has gone forth "the saloon must go." Two years hence we hope to drive it entirely from the state.

Dr. G. A. Lofton has inaugurated a series of meetings in his church—Central of Nashville. He has the services of Evangelist Paul Price to aid him. The meetings open with good prospects of great success.

Dr. Lansing Burrows began revival services in the First Church, Nashville, last Sunday. Dr. Jno. O. Rust, of the Edgefield Church, same city, will aid him. Dr. Rust is one of the finest preachers in the State, if not in the South. He is deservedly popular in Nashville.

Rev. John T. Oakley has declined the call of the Highland Avenue Church, Nashville, and accepted a call to the Round Oak Church, near Watertown. He will move at once to Watertown.

Rev. J. B. Lawrence has recently received some flattering propositions to move him from Brownsville, but the Brownsville saints know a good thing when they see it. They are determined not to let Bro. Lawrence go. The work is prospering under his tactful management.

Dr. Granville S. Williams has accepted the call to the First Church, Jackson, and is on the field. The outlook is splendid for a successful pastorate.

Rev. Spencer Tunnell has accepted the call to the church at Columbia. An excellent pastor and good church have met. For eight years Bro. Tunnell did a marvelous work at Harriman, in East Tennessee. The saints were loathe to give him up.

The 3rd Church, Nashville, is still without a pastor. They can find no one to suit them so well as the beloved Golden. He made a model pastor, and we are assured he will make as good a State Secretary.

MARTIN BALL.

Springfield, Tenn.

## Doniphan, Mo.

I have been on this field four months. I came a total stranger and am just beginning to get acquainted.

The folks out here have ways quite different from Mississippi ways, but folks are folks in all conditions, and here, as every-

where else, there are some faithful, God-fearing men and women and others who love not God, but who love the world and the things of the world. The field for soul winners is ripe unto the harvest.

I find the mission work in the state well managed and yielding splendid results.

Rev. Manly J. Breaker is secretary of Home and Foreign Missions. In these two lines of work the contributions are usually divided between the Northern and Southern Boards—half to each—unless specially designated by the contributor.

Rev. T. L. West is secretary of State Missions. He attends to the state work only, but that keeps him busy for the work is great and urgent.

The schedule of missionary collection is methodical and practical. The plan arranges for six contributions from the churches during the year, and to carry out this plan the associations are divided into six groups, and the churches in these groups are asked to make a contribution every two months. The causes are so distributed that no two groups contribute to the same cause at the same time, and that each group contributes to a different cause every two months. This prevents conflicts (for the causes follow each other in regular order) and gives the work a supply of funds during the whole year.

In addition to this, every association has a missionary, supported jointly by the State Board and the association, who gives his entire time to missionary work with the churches and in destitute places. This part of the plan is expensive, but efficient.

My work here is very pleasant; my predecessor, who gave up this work to become associational missionary, left the church in fine condition, and it has not been a difficult task to take up the work where he laid it down. A short time before I came the church had a "back door revival" and dismissed four or five members for signing a saloon petition. This helped things wonderfully. Only last week we had a hotly contested whisky fight. A saloon just outside the city limits wanted to move into town and presented to the supervisors a petition signed by what they claimed to be a majority of taxpayers in the incorporation. The prohibitionists won by a small majority, but I could not wonder at the victory; for the odds were against us. The moral sentiment of the community is in favor of open saloons and the law allows every old rake who can get on the assessment roll to count for against whisky, (usually for) whether he has ever paid his taxes or not. The legal qualifications here seem very crude when compared with the educational, poll-tax paying qualifications that obtain in some other states. We hope for a better state of affairs in the near future.

But enough for this time. I shall write you again some day.

I hear from Mississippi every week through THE BAPTIST.

Fraternally,

S. A. WILKINSON.

## Edwards in the Lead.

Last week it was Jackson, with their \$950.00 for Foreign Missions. But on last Lord's Day Edwards turned the whole class down in their offering for the same cause. Pastor Maum had fixed the amount in his special appeal to the membership, by letter, at fifty dollars; and the leading ones had already shaken their heads and said ominously, "It can't be done." A Mission Rally was held among the saints there, culminating in a collection for Foreign Missions on Sunday morning; and they made it \$150.00. The occasion was one of great rejoicing. The church had never done the like in the days of their flourishing. The average of this contribution is four or five dollars to the member, and given by a little band of God's people not burdened with this world's goods. If the churches of Central Association will maintain this standard of liberality we will raise ten thousand dollars for Foreign Missions. If the Baptist churches throughout the State will equal it we will do more for the spread of the Gospel in the world than all the churches co-operating with our Southern Baptist Convention, twice over! Break this good news gently to Secretary Rowe. Tell him to encourage the holding of Mission Rallies among the churches. And let the local pastors ask Pastor R. D. Maum how he wrought for the success of his collection.

S. M. ELLIS.

P. S.—Central Association will probably reach \$2,500 for Foreign Missions.

## The Twelve at Ephesus, or Re-baptism.

I have been reading from the pens of our brethren concerning the teaching of Acts 19, found in the Sunday School lesson for March the 1st.

I have been in sympathy with these twelve disciples all the time, while they have so patiently submitted themselves to so much rebaptism. Why should they be the only disciples that the apostles thought necessary for them to rebaptize.

Why should Luke be the only inspired writer who taught it. And Paul the only one to practice it. These are questions under consideration by me. Now, my brethren, it seems to me that Luke did not mean to teach that Paul rebaptized the twelve, or had it done. In the 5th verse, I think the clause "they were baptized" has reference to "the people" and not to the twelve disciples.

Yours fraternally,

H. T. LEWIS.

## Mississippi Historical Association.

If my friends and acquaintances who expect to attend the meetings of the above association which convenes in Yazoo City April 23rd, will send me their names I will arrange for their entertainment. Board at Magnolia Inn will be \$1.50 per day; at other boarding houses \$1.00. Let me know which you prefer and I will have places for you.

Truly,

W. J. DERRICK,

Yazoo City, March 27.

## Stick to the Truth.

"It pays our Baptist folks to stick close to God's Word, for He has said 'Them that honor Me, I will honor.'" In this, Bro. Editor, you have spoken the truth. Then along the same line, under the caption "The New Baptisticism," By J. O. Rust, I note these words: "The danger is remote, perhaps that the new baptisticism will build up a church without convictions, a denomination without distinctive principles which will work for growth instead of for truth."

If there was ever a time in the history of the Baptist people when there was great need for men who have the manhood and courage to show their loyalty to the truth, it seems to me to be now. The Baptist preacher who is too timid to uncover error and stand for the truth as set forth in the doctrines of his church, will not command the respect of his own people nor scarcely the respect of those of other denominations. The preacher who is willing to compromise the truth, or hide it away for fear he might hurt the feelings of some one belonging to a different denomination, is not faithful to his trust and not the proper one to be a custodian of Baptist truths and Baptist principles. Union meetings, International Conventions, open communion, pulpit affiliation and such like are all strung upon the same string, and the Baptist minister who is in sympathy with such, has nothing to offer a Pedo-Baptist that is better than what he already has, and if one of his own people should want to leave the Baptists for one of the other denominations he could hardly sustain a reasonable objection. As an apology for the disposition to encourage affiliation with other denominations, we have been told that Spurgeon was converted in a Methodist Church, which at best is a very doubtful compliment to the Methodists. I do not remember that I ever heard a Methodist preacher advertise himself or his people by calling attention to it. "God moves in a mysterious way His wonders to perform." I have often thought that if there was any special purpose for which that incident might be made use of, it would be to cause the truth, as Baptists have, to stand out in bold relief in the most prominent and impressive manner. If the Holy Spirit directed the boy Spurgeon into that Primitive Methodist Chapel that he might hear certain Scripture read that suited his condition just at that time, why did the same Spirit lead him to join the Baptist Church at the other was right, and just as good? Ah! Spurgeon was destined to be one of the greatest defenders of gospel truth in his day, and that he might be unhampered by creeds and environments that would hinder the free exercise of his wonderful powers in the glorious work God had for him to perform, he was lead to join the Baptists.

According to my way of thinking and reading, the Baptists are after the apostolic pattern, and I feel sure that they were the guardians of Bible truth before any other Christian denominations had their

birth—at least the history of that peculiar people, so far as they may be traced in history, antedates all others—what they taught and believed in their earliest existence, they teach and believe now. Then brethren, why should we not now in this the 20th century, be as true and faithful to our trust as we were in the first centuries?

It might be asked why all these other denominations, and what are the purposes they are to serve? This belongs to God, and He will reveal it in His own time, is my answer to that question. Our mission as Baptists is, to give to the world the truth and the whole truth after the example of Paul and the other apostles. Let this be done and we honor Him, and then will we be honored by Him.

J. R. SAMPLE.

## "A Venture."

An honored brother makes the statement that "a certain lady came out from among the Primitives and united with the Missionary Baptists," and asks, "ought she to be baptized or not? Would it be scriptural to accept the primitive baptism as valid?" Presuming that the brother means by "Primitives," the people known among us as Anti-missionaries, or Hardshells, we venture to say that, in our judgment, her baptism was "valid" and therefore "scriptural."

This clipping is from THE BAPTIST of January 29, 1903, which, on account of delay, came in the same mail with THE BAPTIST of February 12, 1903. I am not complaining at the delay of the paper, but simply make the statement to inform you that I might have called your attention to your "venture" earlier, but for the delay of the paper two weeks.

Like other brethren that agree with you in the majority of the things you give us in THE BAPTIST, I deem it necessary to say that I am not writing for a discussion, but simply to let you know my opinion of your "venture," and after I have done that, you can make all the comment that the editor of a paper is heir to.

To my mind, your "venture" is a sad leap into the darkness of alien-immersion, instead of a search into the light of the truth of Jesus Christ, and the polity of the denomination you represent, for a correct answer to the "honored brother's" question.

Your affirmative to the question is the forerunner to the statements of a number of Baptist brethren that not only may we receive applicants upon their baptism coming to us from the Anti-missionary Baptists, but also, we may receive, as valid and scriptural, the baptism of any applicant coming to us from any denomination, if only we are satisfied with their statement of their personal faith in Jesus Christ, and that their only purpose in their baptism was their personal obedience to Jesus Christ.

The above position looks very plausible indeed, and many are the good people that conscientiously believe themselves to be fully satisfied with the baptism they received of men and denominations, who are

no more authorized to baptize any believer than I am authorized to turn water into wine as a miracle.

To the churches of Jesus Christ alone, is the sole guardianship of the ordinances, baptism and the Lord's Supper, committed, and not to institutions of men, no matter what their names may be, nor how good the grade of their religious piety.

I am satisfied that in the light of the Bible and history, Baptist churches are churches of Jesus Christ, and not institutions, of men, and that they received an unlimited commission, not only to preach the gospel to every creature, but also, to baptize every believer that would be a disciple of Jesus Christ. No thoughtful Baptist will ever attempt to sustain the theory that Jesus Christ authorized the Baptists to preach the gospel to every creature, and then authorized the Anti-missionaries to do their baptizing for them, for when Jesus gave the commission to His disciples, Anti-missionary churches were unknown to the world. But that is just what it means, when we say that Anti-missionary baptism is valid in a Missionary Baptist Church.

Is that a church of Jesus Christ to which "a certain lady" made application for membership? If so, then that church of Jesus Christ ought to baptize that lady into their church fellowship, that she may scripturally partake of the Lord's Supper and vote her sentiments in the business meetings of the church. Until that church does that, she stands before Jesus Christ as disobedient as it is possible for disobedience to be. If baptism is "the door into a church," or better, the initiatory rite into a church, then I insist that that church ought to open her "door," or better, ought to initiate that member into their fellowship, as no doubt, they have every other member. Why should there be a difference? If that lady refuses to be baptized by the authority of the church she intimates she wants to be a member of, then it is an evidence beyond the shadow of a doubt, that she has greater regard for the denomination she has left, than the church she has joined, and her application for membership should be rejected. The fact that "an honored brother" asks the question, implies an honored church and an honored lady all want to honor Christ.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them, and when they saw Him, they worshipped Him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." Matt. 28:16-20.

Notice, this commission was given to the eleven disciples as an organized church of Jesus Christ, and not to them individually to exercise at the pleasure of their own will. The precept and example of that

church has been handed down to us, and as they did as a church, by the authority of Christ, so we as churches should do.

Respectfully,

JNO. THOMPSON.

Lorman, Miss.

## Was Judas a Child of God?

This query has been answered both in the affirmative and in the negative. Those who affirm that Judas Iscariot was a child of God by regeneration and salvation, seem to do so, in support of their weak theory of the "possibility of Apostasy," as they see fit to call it. They state that he was one of the twelve and had received a part of the ministry and miraculous power that was given to the twelve, and seventy, which carried with it the power to cure diseases, cast out devil—or demons,—and raise the dead, but they fail to point out the demons cast out, or the dead raised, tho, I believe he had such power, but that did not prove him to be a regenerated child of God, for, many like him, and himself very likely, will claim such works at the last day, to be denied recognition—by the Savior, Matt. 7:20-22. So likewise did the magician in the court of Pharaoh turning the rods into serpents. The Witch of Endor, also, brought 'of Samuel to talk with Saul, and for all of these wonderful things they were not children of God by a living faith. I want to say just here that I don't believe that Judas was a child of God at any time in his life, but I hold the very opposite, that, he was a child of the devil, first, last, and all the time. Now "to the law and to the testimony." Of course, we can't notice everything concerning him, but will bring out his true character as evidenced by leading Scripture bearing on his life and death. How he came to be chosen as one of the Apostles and allowed to remain, is not my duty now to tell. We might find a key to this mystery by studying Act:23, and Rom. 9:11-17. Judas was a money-loving thief and sold his master for \$15 in silver. I rather think, however, that Judas thought that Christ would escape the hands of his foes as he had done before, and he would get his pay and Christ would not be killed; but be that as it was, he sold the Christ, and afterward repented—regretted—of it and committed suicide. Some contend that Judas actually repented, and was saved; but the Word used, means to regret, to regret—almost all who die on the gallows have that kind of repentance, and most of them claim to be going to heaven, but this is not the kind of repentance to depend on at death.—In Jno. 6:64, we have this in regard to Judas, "But there are some of you that believe not, for Jesus knew from the beginning who they were that believe not, and who should betray him." Here he is known by the Savior as an unbeliever and a traitor. Then in verse 70 he is called a devil or demon—Christ does not say that he will become a devil by "falling from grace," but "one of you (Judas) is a devil," and he continued a devil, as we will see.

Again, in John 12:6, he is said to be a thief, and a practical thief cannot be a

child of God, and no unconverted thief will go to heaven, but, "to his place, which is perdition." God does not send His children to perdition, when Judas went, Acts 1: 8, but has prepared a home for them, Matt. 25:30-46; Rev. chap. 21-22.

Again, in John 13:10, Judas is pointed out as unclean, i. e., unregenerated, a child of the devil, if you please, and in that respect of a quite different character to the other disciples. "Ye are clean, but not all." All regenerated except Judas, for He knew who should betray him, verse 11. Christ said of Judas that "it were better for that man if he had never been born." Now if Judas was a saved man he could not say that with consistency.

Again, the Savior in the last prayer before His death, John 17:12, speaks of Judas as a "lost son of perdition." Mark you, a "son of perdition," not a "son of God." Judas was officially one of the disciples, but not in heart and life. See this same idea brought out in John 15. Some of the branches were only temporarily attached to the true vine, a kind of water growth.

Again, see Acts 1:18. We are told in Matthew that he hanged himself, and in Acts "that he fell headlong and his bowels gushed out." Both statements were true, no doubt. He committed self-murder and "no murderer hath eternal life abiding in him." It is thought that Judas hanged himself to a tree over-hanging the valley and the rope, or limb, breaking, he dashed upon the rocks below. Dr. Hackett says, Scriptures Illustrated page 275, that "I measured the precipitous almost perpendicular walls, in different places and found the highest to be variously 40, 36, 33, 30 and 23 feet high. Trees still grow quite near the edge of these rocks and no doubt in former times were still more numerous in the same place. A rocky pavement exists also at the bottom; and hence, on that account too, a person who should fall from above would be liable to be crushed and mangled as well as killed. The traitor may have struck in his fall upon some pointed rock which entered the body and caused his bowels to gush out." In Psalms 67 and 107 we have the life and character of Judas foretold, etc.

So we find Judas to be:

1. A devil—John 6:64-70.
2. A thief—John 12:6.
3. Unclean, unregenerated—John 13:10.
4. A lost son of perdition—John 17:12.
5. A self-murderer—Matt. 27:5, Acts 1:18.
6. He went to perdition, his place—Acts 1:18.
7. That he had better never been born.

W. P. CHAPMAN.

Virgil, Miss.

## We Did the Thing.

DEAR BRO. BAILEY:—

At your suggestion, I write you about the religious census, as a result of Bro. L. P. Leavell's visit to our town.

Bro. Leavell came down Wednesday, March 18, and we had a little meeting at 4:30 p. m.

During the day the pastor had notified almost every family in town—Jew and Greek—of Bro. Leavell's coming, and we had a good sized audience to hear him.

The service Wednesday night was a telling one; after which, eight of our town people, Messrs. Clarence Anderson, Dan Carlross Barrett, Mrs. Mattie Wimberley, Mrs. Ollie Champion, Misses Norma Howell, Agnes Ivy, and Anna Barrett, and Mrs. Emma Martin, enlisted to take the census of the town.

Well, the work has done good; and will, I believe, add greatly to the work already in progress.

Sunday was not a favorable day, yet our attendance at Sunday School was larger than usual.

Here are the statistics, as shown by the census:

Baptist, members.....	39
Preference.....	41
Number in S. S.....	18
Members not in S. S.....	21
Non-members in S. S.....	24
Non-members not in S. S.....	17
Presbyterian, members.....	49
Preference.....	38
Members in S. S.....	19
Members not in S. S.....	30
Non-members in S. S.....	33
Non-members not in S. S.....	5
Methodists, members.....	79
Preference.....	60
Members in S. S.....	24
Members not in S. S.....	55
Non-members in S. S.....	34
Non-members not in S. S.....	26
Episcopal, members.....	17
Preference.....	3
None in S. S.....	
Catholic, members.....	19
Preference.....	
Members in S. S.....	14
Jews, members.....	6
Preference.....	
In S. S.....	
Friends, members.....	1

If any, or all of this, is of interest to you, well, and if not, that most profitable of all baskets will do it justice.

In conclusion, let me say, Bro. Leavell, the latch-string is on the outside; come and see us, and talk for us, when you can.

Yours fraternally,

R. D. MAUM.

Edwards, Miss., March 23, 1903.

## A Word From Oakley.

We had good services yesterday morning and night. We have a small congregation and a small house. We are worshipping in the store house but hope to begin very soon on our new church.

Our Foreign Mission offering yesterday was the best we have ever taken yet, \$13.25.

By invitation the pastor went over to the penitentiary in the afternoon and held services. The results of which were seven conversions. May the Lord have mercy upon those poor unfortunate people.

Yours,

W. E. FARR, Pastor.

## SUNDAY SCHOOL LESSON.

W. J. A. ROBINSON.

April 5. Acts 20:28-38.

Golden Text—Remember the words of the Lord Jesus; how he said, it is more blessed to give than to receive." (Acts 20:35.)

Study carefully, as an introduction to this lesson, verse 17-27. Here we find that the words of our lesson are addressed especially to "The elders of the church," (v. 17) which were at Ephesus. The word "elder," literally means old, but here most likely means preachers, but never Bishop in the Episcopal sense. Verse 21 gives an epitome of Paul's preaching, "repentance toward God, and faith toward our Lord Jesus Christ."

28. *Take heed therefore unto yourselves, Ministers as Churches stewards have entrusted to them the most sacred responsibility. They must guard their character, conduct and spirituality as they prize the honor of their Lord. And unto all the flock. They are to see that no hurtful error gets into the hearts and minds of the laity. The fundamental doctrines of the Bible should be made as familiar as possible. The idea that "our church is as good as another" is a travesty on truth; no "church" is any better than its doctrine tested by the Word of God. Over which the Holy Ghost hath made you overseers. Here is authority for God-called preachers, hence we believe in a divine call to the ministry. They were not to be lords over God's heritage, but being unsamples to the flock. (1 Pet. 5:3.) Purchased with his own blood. The vicarious atonement of Jesus Christ is the very heart of the gospel. His death is essential to each sinner's salvation.*

29. *For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Teachers of false doctrine are referred to here, (See Matt. 7:15-20.)*

30. *Also of you, yourselves shall men arise speaking perverse things. These should be admonished prayerfully, lovingly and earnestly but if they persist they are to be excluded. See Gal. 1:8, 9; 2 Jno. 10, 11; 2 Thess. 3:6, 11; 1 Cor. 5:11.*

31. *Therefore watch. Wise men always exercise caution in proportion to the danger expected. We should persistently watch for those who desire to pervert our soul's eternal interest. Remember that by the space of three years I ceased not to warn every one night and day with tears. Note here intensity of zeal displayed by activity and emotion. We should never be satisfied with ourselves only as we are on fire with zeal to win and edify others. (See Col. 1:28.)*

32. *I commend you to God and the Word of His grace. God's character, his will concerning us, and our duty toward him are all revealed in the Bible; with many wise practical precepts, which is able to build you up. The earnest study of God's Word never fails to develop the student in grace. It is manna to the soul. Give you*

*an inheritance among all them which are sanctified. God of his own sovereign grace will put the faithful of earth among the perfect in heaven.*

33. *I have coveted no man's silver, or gold, or apparel. Covetousness is inordinate desire to have anything. It is classed with the basest practices, and the covetous are called idolaters. Exorbitant interest and unreasonable exactions are evidence of it.*

34. *\*\*\* These hands have ministered unto my necessities, and to them that were with me. Paul was a tent maker by trade and worked at this to support himself and his companions in missionary labor, but he also said "even so hath the Lord ordained that they which preach the gospel should live of the gospel. (1 Cor. 9:14; cf. Phil. 4:16.)*

35. *I have showed you all things, how that so laboring ye ought to support the weak. Paul was a model man as a citizen, a Christian, and as a minister, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. These words are recorded nowhere else. They are very precious and produce when tested properly most delightful experiences.*

36. *He kneeled down and prayed for them all. The true pastor earnestly desires the development of his people in grace and to this end prays earnestly and frequently for them.*

37. *And they all wept sore, and fell on Paul's neck, and kissed him, (38) sorrowing most of all for the words which he spake, that they should see his face no more. This is a very touching incident, and such a scene is fitly described by*

"Blest be the tie that binds,  
Our hearts in Christian love."

## How to Increase the Circulation of The Baptist.

BY J. A. LEE.

DEAR BAPTIST:

I have just had one of your representatives with me—Bro. O. M. Lucas, who did a good work for the paper and preached us a good sermon Sunday morning at eleven. Since he left I have been thinking how badly you need a greater circulation, and also how this might be accomplished. Several plans have recommended themselves to me, and I will write them out for your consideration.

1st. THE BAPTIST might have an endowment fund, say two or three thousand dollars, the interest to be used in helping worthy families in securing the paper. In some cases, example—a widow woman with large family, needing good literature, and not able to buy it. The paper might be given for one or two years through this fund, thus bringing them into lasting sympathy and under obligations to their own denominational paper, and also give them wholesome reading that they would not get otherwise. In many other cases where brethren are not able to pay two dollars for the paper, might be helped; say give them one dollar and let them pay one dol-

lar, and thus put a good paper in many good homes, where only a cheap paper is now found, which is a hindrance, rather than a help.

What would be the results from this? In a few years the family would become self-supporting, and so attached to the paper it would willingly pay the subscription price rather than be without it. This help should not be given indefinitely, but with a limit of from one to two years, and I believe, at least seventy-five per cent. of the families thus helped, would become regular subscribers to the paper at full price.

I am not in sympathy with the cheap paper doctrine, for I do not believe a first-class paper can be published for less than two dollars, and I have good reasons for believing this, and will mention one, which I believe is sufficient.

In a first-class paper there must be advertisements, and all must be first-class. And the paper on which this matter is printed must be of a good quality, and we all know that good material costs more than inferior material. In addition to all this, everything outside of a few adds goes in gratis. There is not a secular paper in the state that could sustain itself for six months on its subscription list only. They have a greater variety of adds and get better prices for them. They also use a cheaper grade of paper, and have a jobbing outfit also, hence they are able to put out a cheap paper.

Enough on this point. So I will give another plan that suggested itself to me, and one that commends itself to me as being more fruitful of immediate results. The plan is this:

Let each church, or as many as will willingly do so, take a special collection for THE BAPTIST, with the understanding that the money raised will be used within its own membership, to help worthy members who do not feel able to pay two dollars for the paper.

Let me explain: Suppose Wesson Church should take such a collection and raise ten dollars; this money could be used in helping ten families to secure the paper for one year, by paying only one dollar apiece, and still the paper would not be reduced in price, and ten families would be getting the use of a first-class paper, and by the end of the second year would be so in love with it they would be willing to pay the subscription price, for I believe the reason so many think it a high priced paper is, they are not acquainted with it.

Let them take the paper long enough to get into sympathy with it, and also with our denominational work, and it will not be hard to get them to become regular subscribers.

Now, Bro. Ed. if these thoughts recommend themselves to you as worthy a place in your paper, you may give them space, and if not, let them go to the basket. You may put me down, however, as willing to try either plan.

May the Lord bless you in your work.

## Taking Too Much For Granted.

BY THE REV. D. T. HARRIS.

Much of the financial embarrassment resting upon our churches is the direct re-

sult of tempting Providence. The case is often as clear as was that of the hunter who emptied his powder-horn upon his campfire to hasten the preparations for supper. A coroner's jury sat upon as much of the remains as could be found, and a verdict was rendered as follows: "Can't call it a mysterious dispensation of Providence, for there wasn't any mystery, and besides, Providence doesn't make such foolish mistakes. Died for want of common sense." Have not church enterprises been boomed again and again by methods in which the lack of common sense and the setting aside of every sound business principle has been equally conspicuous in paving the way to failure?

The successful man of the world is not given to poetic musing, or to the chasing of rainbows over meadows, or will he allow any sentimental nonsense to turn him aside from his purpose. "Business is business" is the watchword of his life, and he usually reaches the goal of his ambition because his business instinct prompts him to recognize the eternal fitness of things. In the realm of church finance, however, a different condition of things seems to prevail. Here the managers, too often, neither plan their work, nor work their plan. About finance in general the world has some tolerably clear ideas. It suggests to the mind something tangible and practical. But let the question of church finance be raised, and there is conjured up before the mind little else beside a fantastic vision of ice cream socials, fairs, pew rentals, tableaux, concerts, lawn parties, and penny collections, all jumbled together in bewildering confusion, and accompanied with haunting memories of chronic delinquencies, everlasting arrearages, and interminable begging. These are some of the prominent features of the great bug-a-boo that for the want of a better name has been called church finance. A nondescript phantom without head or tail, as destitute of form or substance as a dream that has been forgotten. Yet, like Banquo's ghost, "it will not down."

In every congregation there are to be found too many people who take it for granted that the minister will attend to everything, finances included, and that all they have to do is to keep out from under, and let the burden fall upon the man who is hired to make things go. They make some show of interest in church work so long as they are not held responsible for anything; but the moment they are asked to stand and be counted, they break for cover, and the minister may stand in the breach alone. Nowhere does the meaning of this easy-going class show up more conspicuously than when some financial problem is up for settlement. Pressing claims are to be met. Credits to be religiously maintained. The very life of the church demands action, prompt and efficient. They sit "at ease in Zion," confidently expecting the pastor to invent a way, and furnish the means. They just take it for granted that he can make bricks without straw, and unless he is more expert than Moses, the sooner he crosses the Red Sea into

"fresh fields and pastures new," the better for him.

Because some of God's heroes have been crowned with abundant success in the leading of forlorn hopes, it is to be taken for granted that the church is invested with the power to use some kind of divine magic, which will enable it to succeed without definite plans or sensible methods, and maintain her credit and influence without visible means of support? Sublime faith in an overruling Providence is a good thing, but the exercise of a little sanctified common sense is a necessity if anything more tangible than a "castle in the air" is to be expected. An occasional spasm of generosity will not answer the purpose. Giving on the impulse of the moment, though frequent, is too much like random firing in the air. We don't get the range and the mark is seldom reached. "There is that scattereth and yet increaseth," is the principle upon which all the wonderful multiplications in nature are made, and is the law of growth in grace as well. Said a good old colored preacher, whose deacons feared he would kill their church by too frequent collections: "Brother, when I hear ob a church dat brokes back an' killed itself a lifin' too many collections, I see gwine to trabble till I find it. Den I want to climb up on de moss-covered roof an' spread out dese han' toward hebban an' say, 'Blessed are de dead dat die in de Lord.'" Such a journey will not be made, but churches may die from taking too much for granted.—Christian Intelligencer.

## A Great Gathering.

In the city of Canton on April 28-30 will occur a great gathering of many of the choicest people of Mississippi. At that time and place will occur the State Sunday School Convention. Besides many local speakers, Mr. Marion Lawrence, General Secretary of the International Sunday School Association, covering North America, will be present, and also Mrs. Mary Foster Bryner, International Field Worker. Every Sunday School in the State should be represented. We predict that there will be a large attendance. For programs and further particulars apply to Isaac D. Borders, Brooksville, or T. L. Tra- wick, Crystal Springs, Miss.

Dr. Charles Hillman Brough, consecrated professor, learned lawyer, and peerless orator, delivered his famous lectures, "The Glory of the Old South and the Greatness of the New," and "Americanization of the World," to appreciative audiences, last Thursday and Friday nights. "Expand" doctor, and let the world grow thereby.

R. D. M.

Edwards, Miss., 3-23-03.

## Senatobia

The work here is prospering. Two additions and several to follow. Last Sunday we made our contribution to Foreign Missions amounting to \$40.00, and more to follow. The pastor is in love with his people and the Master is going to bless our labor.

L. G. GATES.

## From Itta Bena.

Sunday was a good day for us. Sunday School was above the average in attendance, and in spirituality. The Spirit swept majestically over the audience like a breeze over a field of grain. Large congregation at both preaching services. At the close of the morning service three were united with the church to praise God—one by letter, two by experience.

Our collection for missions was \$21.75, and think will run to \$25.00. Pray for us. Yours in the cause,

W. R. COOPER.

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 318 East Capitol street. When in the city do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State, and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one or the other is not found in every home. Write to this wide-awake firm for styles and prices of goods.

## Missionary Meeting at Edwards.

Bro. I. M. Ellis preached on Friday night; Bro. Geo. Whitfield and P. I. Lipsey spoke on Saturday night. Sunday morning we had again talks by Bro. Ellis and Cooper, and sermon by writer; then the collection for foreign missions was taken amounting to \$135.00. Bro. Maum, the pastor, had worked the matter well and the church responded well.

In the afternoon we had addresses by Bro. W. T. Ratliff and P. A. Haman, and at night a sermon by Bro. Haman. It was a happy meeting.

P. I. LIPSEY.

## Como.

DEAR BAPTIST:

It has fallen to my lot to arrange for Bro. Leavell in our association. The following is what I have addressed to the pastors of the association on postcards. Thought it might be well to put it in THE BAPTIST also—so please print it.

DEAR BRETHREN:

We have arranged with Landrum P. Leavell—State Sunday-school Secretary—to give the last week in May—24-31—to Coldwater Association.

Please inform me at once, if you wish him in interest of Sunday-school work at that time—giving place.

When I learn who want him, I can then arrange itinerary for Bro. Leavell.

Fraternally,  
R. L. BUNYARD.

Como, Miss., March 23, 1903.

## Cancer Cured.



## CANCER CURED.

Dr. R. E. Woodard, Little Rock, Ark.

Dear Doctor—The cancer on my face is entirely gone and I only had to use your famous ointment a very short time. I had been afflicted with cancer of the face for twelve years. Your Oil Cure is certainly a wonderful discovery, and a great benediction to suffering humanity. I feel that others who are suffering should know of this. I am 53 years of age. Publish this if you desire. Yours gratefully,  
F. S. SCOTT.

The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of eyes, ears, nose and throat, and in fact all diseases of the skin and mucous membranes. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself, cut this out and send it to some suffering friend. Enclose stamp for reply. Call on or address  
DR. R. E. WOODARD,  
54 Main St., Little Rock, Ark.

## Crystal Springs Sunbeams.

On coming here early in the year I took up the work of leading the Sunbeams, which had formerly been done by Mrs. McComb.

For the past two months, in our band we have been making an effort for Foreign Missions. The little folks were led to study some of our mission fields, draw maps of the same and locate the stations where our missionaries are stationed, also study what is being done by them and then impress them with the great need of the fields. In this way a missionary enthusiasm was created and kept up. In the meantime I gave them "Star Cards" and urged them to make their pennies. On the day our church took the collection for Foreign Missions we took our own in the Sunbeam Society and each child told how he or she made his or her pennies. The meeting was enthusiastic and enjoyable. Showing that even children can do much for Christ in their own simple way. When all the pennies were in and counted we found we had \$15.00. Their little eyes brightened and their

hearts bounded with joy over what they had done. Some of them had really sacrificed for the pennies they contributed but they felt repaid as their great joy told on the final count.

We then turned the amount over to our church treasurer and swelled the church's contribution by \$15.00. Taking all into account the Sunbeams had done more than them all. Surely a "little child shall lead them." Hoping the effort of Crystal Springs Sunbeams shall be a stimulus to others, I write this note. Our society is well attended and enthusiastic and we are hoping for even greater things in the future.

Yours for the Master,  
MRS. W. E. ELLIS.

If drinking affected only the drinker, and made him suffer alone in his sin, the matter would not be so bad. Unfortunately, the greatest sufferers are the women and children. They must stay at home and bear the disgrace in silence and in secret, and suffer the pinches of hunger, while the father revels in liquor and engages in brawls with his fellow-sinners. The liberty to do all this is sacred. Nobody must interfere. We have a great country.—Christian Advocate.

## NO PERSON SHOULD DIE

of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for your elf, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day, of Vernal Saw Palmetto Berry Wine.

Any reader of THE BAPTIST who needs it may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, 90 Seneca St., Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific. For sale by all leading druggists.

POSITIONS. May deposit money in bank till position is secured, or pay out of salary after graduating. Enter any time.

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HUNTS Digestive Tablet Treatment makes perfect health through the natural action of the stomach and bowels. One tablet per day before breakfast will be a revelation to those in the habit of using after meal digestants and laxatives which are a proven failure by the thousands who are obliged to repeatedly digest the food and move the bowels. The awful crime of the present is the persistent use of after meal digestants and laxatives, that paralyze the natural usefulness of the stomach and bowels. For the asking, 1,000, that have not been bought or begged, and the history of this invention and my own case. 3 doses per month of a good "Worm Specific" and the occasional use of my tablet will keep you healthy and cure 99 per cent already sick and in bad health. The price of 6 and 16 weeks treatment, at Druggists or by mail, is 50c, \$1.00. You can send me all or half with order, balance to be paid in 3 weeks. "Worm specific free with above. T. J. HUNT, Meron, Ind. THE BAPTIST, J. Dept.

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## THEOLOGY.

Abstract of Systematic Theology. Boyce.  
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The Columbian Cyclopaedia in 40 volumes. The best Cyclopaedia extant for American use.

The very best and thoroughly up-to-date denominational books and general religious literature. Also many works of the most approved fiction, most of the classics, and a fine line of biographical and historical works.

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Three Mississippi Books: Prof. Riley's HISTORY OF MISSISSIPPI; HEALTH, EXPRESSION AND PERSONAL MAGNETISM, by Prof. Booth Lowrey; and the HISTORY OF MISSISSIPPI BAPTISTS (now in the hands of the printer) by Revs. L. S. Foster and Z. T. Leavell. This book, which cannot fail to be of great interest and value to Mississippi Baptists, will be off the press in a few weeks.

## A Word to Our Customers.

We have now been in the book business nearly a year. Our success has been sufficient to encourage us to enlarge this department of our business. We have, therefore, greatly extended the variety and increased our stock until we really have a book store. It is now our purpose to magnify the book department of our business, making it worthy in every respect of the earnest support of the people of Mississippi, and especially the Baptist people.

Write for our catalogue.

If you do not find listed in our catalogue what you desire, write us. We may have added the book you wish since the publication of our catalogue. And, if we should not have the book you wish, we can get it for you in a few days. It shall be our earnest effort to serve our customers satisfactorily.

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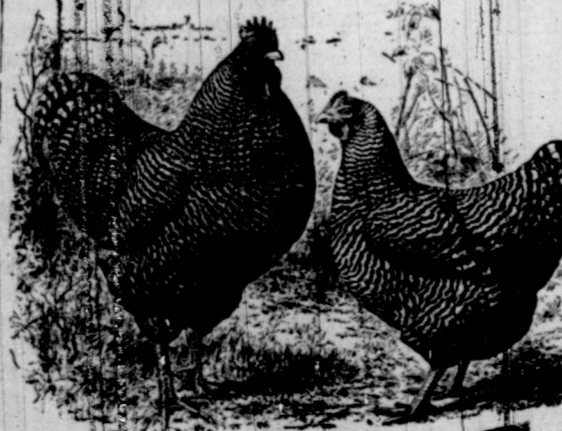
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and we will do a still greater work in the future. Session of 1902-3 opens September 11th. Expenses Reasonable. Send for Catalogue.

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Eggs \$1.50 per 15. I SATISFY MY CUSTOMERS.

W. R. TATE,  
Goodman, Miss.

## Department.

W. PRICE, EDITOR.

### Daily Bible Readings.

Monday 6. Your redemption is high (v. 28). Luke 21:20-24. Compare Luke 18:7.

Tuesday 7. Learn a parable from the fig-tree. Matthew 21:32-34. Compare Mark 12:1-12.

Wednesday 8. Watch, therefore. Mark 13:33-37. Luke 21:29-36. Compare Matthew 24:42.

Thursday 9. Wise and foolish virgins. Matthew 25:1-13. Compare Luke 12:40.

Friday 10. Parable of the talents. Matthew 25:14-40. Compare Matthew 13:12.

Saturday 11. The Judge on his throne. Matthew 25:31-46. Compare Luke 21:37.

Sunday 12. Prayer meeting. Christ's teaching about the resurrection. John 11:21-44 (Easter Meeting).

Sunday School Lesson. The Resurrection. 1 Corinthians 15:20, 21, 50-58. (Easter Session.)

—The B. Y. P. U. auxiliary to the Southern Baptist Convention meets in Savannah May 7, at 10 a. m. Your union is entitled to representation.

—The B. Y. P. U. of America meets in Atlanta July. It will be largely attended. Your union is also entitled to representation in it.

The Baptist Union last week contains the examination questions. In order that all the readers of THE BAPTIST may see the nature of the work that has been done, the questions on "The Christian Life" series of studies are given. See how many of them you can answer, off-hand—or with a rest, either:

1. (a) How is the Christian life shown? (b) What is the Christian's ideal? (c) What keeps the imperfect Christian from despair?

2. (a) What is the first experience of the Christian life? (b) Name three stages of conversion? (c) By whom is the new birth effected?

3. (a) What is the first duty of the convert? (b) What is verbal confession? (c) Symbolic? (d) Actual?

4. (a) In what words does Christ call men to discipleship? (b) How are we to show love to Christ? (c) In what terms does Christ assert his authority? (d) In what words does Christ call upon men to imitate him? (e) What is the crowning grace of discipleship?

5. (a) What is the chief sustenance of the Christian life? (b) How is the Bible honored? (c)

What is the right and duty of each as respects interpretation of the Bible?

6. (a) Name three qualities of true prayer? (b) What word of Christ teaches that prayer should be spoken? (c) What, besides petition, enters into prayer?

7. (a) Who prompts us to call God our Father? (b) What three deductions may be made from the brotherhood of believers?

8. (a) Where does the Christian first find opposition? (b) Name three lines of self-conquest?

9. (a) Name three lines of self-culture? (b) Name two modes of self-culture.

10. (a) What is altruism? (b) In what five words did Jesus make his love standard for us? (c) In what three respects did the apostles testify for the true altruism?

11. (a) Where will the Christian life be seen first and clearest? (b) Name three Christian virtues that will appear prominently in the home? (c) For what classes in the household do the apostles give rules?

12. (a) How far should the Christian conform to prevailing social customs? (b) What is his mission in society?

13. (a) What question must the Christian answer in choosing an occupation? (b) What virtue guards a trust? (c) In business affairs what three things are involved in the law of kindness?

14. (a) Where is the Christian's citizenship? (b) In what one word may the citizen's rights be expressed? (c) In what three ways is government to be sustained?

15. (a) What is the chief factor making for constancy in public worship? (b) What should be the prevailing tone of those who speak in the social meetings of the church? (c) How may

hospitality be shown in connection with the worship of the church?

16. (a) Name the three principal lines of assigned work in churches? (b) How may one find one's own work? (c) What is the New Testament law for proportionate giving? (d) What is better than majority rule?

17. (a) How does God encourage men to explore and study? (b) Quote Paul's frequent phrase? (c) Name three suggestions for intellectual culture?

18. (a) How do we know that God has decreed pleasure for all his creatures? (b) Name some of the pleasurable privileges of life? (c) When do lawful enjoyments become sources of evil?

19. (a) Name four classes of trials? (b) What is the design of trials? (c) What are we to do when tried?

20. (a) How are men enlarged by Scripture? (b) How by experience? (c) How by charity?

21. (a) Name the three steps in soul-development? (b) In what sense was Paul a debtor to all men? (c) Name the four steps by which the conscientious Christian seeks to discharge his duty to the heathen world?

22. (a) What book in the New Testament explains many of the symbols of the Mosaic ritual? (b) What is the dominant factor in all affairs? (c) What three important doctrines are often overlooked?

23. (a) Why should the young consider the experiences of the old? (b) To what did Elizabeth liken the end of a good life?

24. (a) What is the first lesson learned by reflecting on the past? (b) What the second? (c) What the third? (d) Why did Paul desire to depart?

25. (a) What word does Paul use in speaking of his own death?

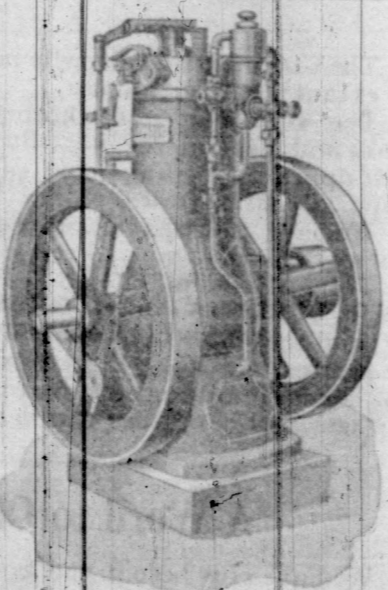
(b) In what respects is death a sleep? (c) What chapter in the Bible contains the great argument for the resurrection of the body?

### From Gloucester.

We promised to let you know how our Union "progressed," so write now to tell you that we are having some precious meetings which are thoroughly enjoyed by a large crowd each Sunday afternoon. We are still adding new members to our roll. We have quite a number who are taking the Bible Reader's Course and we hope that when we get fairly started that our whole Union will enlist in the reading.

Yesterday we had an unusually interesting service. The meeting was led by our pastor's wife on the subject of Foreign Missions. Many interesting papers and talks on the six foreign fields were enjoyed, and the reading of a pathetic little tract "If they only knew" put the climax on the enthusiasm and aroused sympathy for the great need's along the lines of Foreign Missions that the other talks and papers would perhaps have failed to do. It was a conquest meeting that all shall long remember.

LAURA WILIS, Cor. Sec.



## Farmer's Friend HORSE POWER.

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## Dr. H. H. HARRISON,

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## Wonderful Wonderful

Doctor G. W. Randolph is undoubtedly the greatest Voice Doctor or Teacher in the world. He has been in this city for 60 days, curing the most inveterate stammerers in all the country in a few days' time. Several came to see us after treatment and they could talk as fluently as any one. Leading men as well as leading papers all over the country are loud in his praise.

### Jackson, Tenn.

Dr. Randolph is now at Jackson, Tenn., permanently located. He will cure any stammerer for \$25.00, until 1st of June. He will pay any one \$5.00 for each stammerer they send him in future. Any stammerer can get his money back by getting others to be treated. We know Bro. Randolph personally. He is a high-toned Christian gentleman as well as an able preacher. We hope that every Christian who reads this will hand it to a stammerer. Remember the Golden Rule.

## Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

### Called Home.

Mrs. Beulah Bondurant, wife of Mr. Cliff Bondurant of Memphis, and daughter of Bro. and Sister John W. Powell, of Tulsa, Miss., was called to her heavenly reward March 17, at her home in Memphis. With Christian trust and submission she readily answered death's summons, and she whose soul was full of music has gone to join the heavenly choir. Sister Bondurant and her little infant that never knew of the cares of life were laid by loving hands and sympathizing hearts in the same grave, in Elmwood Cemetery.

May the God of all comfort, comfort the bereaved hearts.

J. J. GIBSON.

### Mrs. Elizabeth A. Garner.

Mrs. Elizabeth A. Garner was born near Florence, Ala., December 5, 1927, died December 29, 1902. Mother Garner (as she was lovingly called) became a Christian early in life, was a member of Grenada Baptist Church for fifty years, except two years she spent in Knoxville, during which time she became one of the charter members of the church there. She was kind when it came to occupying public places. She attended church service and the women's meetings with practicality. Perhaps her Christian character shone more brightly in the afflictions she was called to pass through. Always cheerful and hopeful. One of the most guileless Christians we ever knew. She had no confidence in herself, but had unbounded faith in God, her one desire was to live nearer to God. She has left with us one daughter and three sons. Let us try to emulate her example, thereby grow more like Him who died that we might live. Mother Garner has gone before us, but we fully expect to meet her in the sweet beyond where there will be no more heartaches. Till then let us labor for the Master.

Mrs. J. O. C. PERRY.  
Mrs. N. T. TOMLINSON,  
Committee.

### In Memoriam.

The people of the town of Utica were pained when it was told on the streets and in the homes that C. W. Harris was dead.

The Baptist church, of which Brother Harris was a member, deeply felt the shock of the sad news. But most of all the breaking of ties that bound husband and wife together for nearly seventeen years were most keenly felt, and poor little Jamie, the only child of a happy and loving union, learned early in life to know the sorrow of bereavement when she saw her loving father breathe his last.

Brother Harris had the most careful and loving attention of his devoted wife, and the patient nursing of relatives and skillful physicians, but God was calling him from the toils of life to his heavenly inheritance, and our deepest love and earnest prayers could not hold him with us longer.

Brother Harris was one of the most universally popular men it has ever been our pleasure to know. He won and re-

tained a hold upon the people wherever lived with singular ease. The purity of life and loyalty to right principles was the magnet which drew men to him.

He was a man of remarkably good judgment, firm in his convictions, conscientious in all of his dealings with his fellow-men, yet as modest and as gentle as a woman. These gifts and graces were adorned and purified with a life in union with Christ. For twelve years Brother Harris had been a consistent and active member of the Baptist church at Utica, and was one of the faithful and constant attendants upon all the appointments of worship, and liberal and cheerful supporters of the cause of Christ. He loved to give of his means to the cause of Christ because he loved his Redeemer.

In the removal of such a life from our midst we feel that a true and bright light has gone out from among us and can repeat the words of King David when he heard of the death of Amner, "Know ye not that there is a prince and a great man fallen this day in Israel? And I am this day weak." We need not inquire "Who among us can fill the place made vacant in the death of our brother," but let us who still remain fill our own places as well as he did his, while we are in the activities of an earnest business life.

Our brother had scarcely reached the end of the 44th year of his life, when his Lord's call came to him, bidding him to come up higher. In tenderest love we commend the bereaved wife and daughter to the love and comforts of our sympathizing Savior. He is as strong for them in their lives as he was for the loved one who has gone before them into the home of the redeemed.

R. A. COHRON.

Utica, Miss., March 26, 1903.

## Cross?

Poor man! He can't help it. It's his liver. He needs a liver pill. Ayer's Pills.

Want your moustache or beard a beautiful brown or rich black? Use Buckingham's Dye.  
Sole agents for R. P. Hall & Co., Nashua, N. H.

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Dining Cars... A  
ALL TRAINS  
ALL MEALS  
LA CARTE  
ALL THE WAY  
ALL THE TIME

## A Golden Rule of Agriculture:

Be good to your land and your crop will be good. Plenty of

## Potash

In the fertilizer spells quality and quantity in the harvest. Write us and we will send you, free, by next mail, our money winning books.

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THE COUNTRY IS RINGING WITH THE PRAISES OF THE "Southland Belle" Shoes  
FAMOUS BECAUSE MERITORIOUS.  
THE BEST IN AMERICA FOR \$1.50  
TAKE NO SUBSTITUTE.  
IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

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BIG WAGES To Write for Special offer at home or traveling. All or part time, showing, taking orders and appointing agents for HARRISON'S BLUE FLAME NEW FUEL OIL STOVES. Wonderful invention. No water. Nothing else like it. A Great Seller summer and winter.



SPLendid for COOKING AND BAKING.  
We want Agents, Salesmen and Managers in every state. Biggest money maker ever offered. Enormous demand year round, in every city, town, village and among farmers. Customers delighted. Write for catalogue. Most Wonderful Stove Invention.  
A SPOONFUL OF OIL MAKES A MOON-HEAD OF FUEL GAS.

Generates its own Fuel Gas from Kerosene or common coal oil. No cotton wick, dirt, kindling, ash, or hot fiery kitchens. Splendid cooker, roaster and baker. Makes summer cooking a pleasure.

CHEAPEST AND SAFEST FUEL, 10 to 20 CENTS a week should furnish Fuel Gas for small family for cooking. A gallon of Kerosene oil costing 25c to 30c should furnish Fuel Gas for a hot blue flame fire for about 15 hours.

NO MORE NEED OF THE DANGEROUS GASOLINE STOVES

No more Big Coal Bills. Smoky Cotton Wick Stoves, expensive, dirty coal and wood stoves—ours are absolutely safe—will not explode—easily operated. Should last 10 years. Handmade made. All sizes.

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Write today for Catalogue, FREE, also for Special Offer, New Plan, etc. Address: WORLD MFG. CO., 5456 World Bldg., Cincinnati, O.

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FERTILIZERS NO HIGHER!

Everything else is, INCLUDING LABOR. Thoughtful agriculturists say, "too little fertilizer used per acre." How is it with you?

AXIOM:  
Treble quantity, double crop!

Cotton high! Corn high! Tobacco high!  
Likely to continue high!

## WOMAN'S WORK.

## Woman's Central Committee:

Mrs. E. G. Hackett, President,  
Meridian. Mrs. W. R. Woods,  
Secretary, Meridian.

[All communications for this department should be sent to Mrs. L. Johnson, Clinton, Miss., who conducts the Woman's Page.]

## Program.

April, 1903.

Programs are suggestive. The selection of additional hymns, subject of prayer, etc., is left with the society.

Be eager that every meeting shall be "the best yet."

1. Hymn—Will Hail the Power of Jesus' Name.

2. Prayer—Recognize God's claims through remembrance of personal blessings.

3. Bible Reading—"This Grace also," 2 Cor. 8:7, 9; 12:30; 1 John 3:17, 18; Benefits, Mal. 2:10; Matt. 6:21; Psa. 37:3; 2 Cor. 9:3.

4. Seed Thought—Money is work; it is concentrated life. One-tenth of one's income is as reasonable a requirement as one-seventh of one's time. The Spirit of Christ makes us feel that every human being has a claim on us.

5. Reading—Cultivation of the Grace of Giving. (March Home File.)

6. Chain of Prayer—For help to give as we should.

7. Hymn—"Gave My Life for Thee."

8. Roll Call, Business, Collection, etc.

9. Items on Italy—Brought by members.

10. Leaflet—"The Curse of Romanism in Italy," by Dr. D. G. Whittier.

11. Prayer—for our missionaries in Italy (4); for native assistants (26); for Christian converts; for all in distress.

12. Close with the 19th Psalm, read responsively.

## Christmas Offering to China.

The following amount have been reported to me for Christmas offerings to China:

Gloster \$25, Starkville 10, Hazlehurst 18.75, Okolona 15, Immanuel (Meridian) 12, M. S. 1st Church Meridian 9.35, Y. L. A. & M. 1st Church Meridian 7.75, Oxford 9.43, McComb 7, Moss Point 5, Crystal Springs 8, Macon 4.50, Terry 5, Lexington 4.40, West Point 2.50, Ebenezer 1.10, Shubuta 1.30, Hattiesburg 2.00, Miss. Machie Welch 1, Buhatunna .85, Pleasant Grove .05, Concord .55, Fairfield .50, Mt. Zion 1.00—Total \$165.40.

Many of the societies have not reported amount of Christmas offering. We are very desirous that every cent be reported by April 15th as the books of the Union at Baltimore will close on April 20th. A failure to send in amounts by that time will prevent your report being published in Foreign Mission Journal. Mrs. Wm. R. Woods, Sec'y.

## Important.

DEAR SISTERS: Blanks have been distributed for quarterly report. We urge every society to send in their report for the quarter ending March 31st. It is important that we have a full and complete report as the quarter closes the conventional year with our W. M. U. Let every Society report all money given, that has not been reported. We beg and urge that you do this. May God bless and direct you!

Yours in the work,  
MRS. W. R. WOODS.

## Box to Frontier Missionary.

GEORGIE PHILLIPS.

Thinking that it might encourage others to go and do likewise, I will state that last fall I undertook to get up a box of clothing in our association (Chickasaw) for a frontier missionary. After some delays both in "getting it up" and "getting it off" it finally did get started and reached its destination—Channing, Texas—after having been on the road for several weeks.

Ladies of the following churches contributed to the box:

Shubuta \$17.40, Quitman 6.75, Stonewall 4.30, DeSoto 3.85, Waynesboro 2, Clear Creek .75—Total \$35.00.

I am sure that each one will feel fully repaid for her labor of love after reading the following letter of thanks:

## Letter From Frontier Missionary.

CHANNING, TEXAS, Feb. 12, 1903.  
Mrs. Georgia D. Philips, Shubuta, Miss.

DEAR MRS. PHILIPS:—The anxiously awaited box reached us in good order after having been on the road several weeks.

Oh, with what shining eyes and bright faces our dear little boys watched the opening of that "wonderful" box! How they clapped their hands and danced for joy as the little articles were handed out for them! They were especially delighted with the

## Scald Head

That itching, disgusting disease of the scalp, can be completely cured by

## Tetterine

"I have an invalid friend from Florida who derives great benefit from Tetterine in a case of chronic Tetter. Send another box." Dr. James C. Lewis, Tip Top, Ky.

Cures All Skin Diseases. 50c. at druggists, or by mail from J. T. SHUPRINE, Savannah, Ga. Sole Proprietor.

## MOZLEY'S LEMON ELIXIR.

## A Pleasant Lemon Tonic.

For biliousness, constipation and apendicitis. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure. For fever, chills, debility and kidney diseases, take Lemon Elixir. Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50 cents and \$1.00 bottles at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

## Lemon Elixir.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. W. ROLLO, West End, Atlanta, Ga.

## MOZLEY'S LEMON HOT DROPS

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant and reliable. 25 cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

game and blocks.

Our own hearts rose in fervent thanksgiving and praise to God for His gracious goodness to us through His loving children, in supplying so many of our needs through their faithful efforts. Only eternity will be able to reveal to you what a source of cheer and comfort to the lonely missionary these boxes are! Many of them are enabled to remain on their fields of labor only through the aid received in this way. Salaries are small and the living so expensive on the frontier.

Yours was a very helpful box; so many serviceable and valuable articles. The black dress pattern was especially appropriate—something a minister's wife is continually needing. The underwear, hosiery, oating, calico, percales, the quilt, woman's overcoat, headwraps, domestic, sheet, table-linen, shirts, skirt, trousers, shoes, etc., all very serviceable and very much appreciated. The books too were very much appreciated. Three of them we had thought of ordering at once for the children.

Such tokens of Christian love and sympathy seem, indeed, to make the whole world kin.

May God graciously bless each of you and send you His Holy Spirit in the fullness of His presence and power! is our prayer, in the blessed name of our Master and yours, whom we, both, love and serve.

With tenderest Christian love, we are, sincerely and gratefully,  
W. H. YOUNGER AND WIFE.

## Womanette

Cures all the ills peculiar to Women and Girls. Sold under a guarantee. Let us send you circulars and Testimonials. Jones Medicine Co., Jackson, Miss.

## Gulf &amp; Ship Island Railroad Company.

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Connects with all Trains in all Directions at all Junctions.

JACKSON, HATTIESBURG, GULFPORT.  
DOUBLE DAILY SERVICE.

Short line between Jackson, all interior Mississippi points and the Gulf. Makes close connections with all trains for all points, at JACKSON, HATTIESBURG, GULFPORT.

## Two Through Trains Daily.

No. 1.	No. 3.
Leave Jackson, 4:35 a. m.	2:40 p. m.
At Hattiesburg, 8:15 a. m.	6:35 p. m.
Arrive Gulfport, 11:15 a. m.	10:00 p. m.
No. 2.	No. 4.
Arrive Jackson, 2:00 p. m.	11:05 p. m.
At Hattiesburg, 10:10 a. m.	7:15 p. m.
Leave Gulfport, 6:45 a. m.	3:55 p. m.

These trains are arranged with a view of making all desirable connections at ALL JUNCTION POINTS.

Parties can leave Jackson in the afternoon and reach Gulfport, Mobile and points on the Gulf Coast, also all Eastern and Northern points via Mobile.

Through train to Laurel leaves Jackson 9:00 a. m., arrives at Laurel 1:50 p. m.; to Lumberton and Columbia, leave Jackson 4:00 a. m., arrive at Lumberton 10:35 a. m., Columbia 12:40 noon. They can take L. & N. southbound coast train in the morning and go to interior towns without lying over in Gulfport or go via Hattiesburg and Jackson to Memphis, Kansas City, St. Louis, Chicago and all Northern, Western and Eastern points, also via Mobile to Lumberton and Columbia, or via Saratoga to Laurel beach points.

1000 Mile Tickets  
GOOD FOR ONE YEAR \$25.00.  
For further particulars call on or address

Thos. P. Hale,  
General Passenger Agent,  
Gulfport, Miss.

## LEWIS' Select Prize Cotton

Will Yield 50 Per Cent. More Cotton

than the seed usually planted. With cotton at 9 cents means a large profit. It stands first in yield at Mississippi Experiment Station in a test of over 20 varieties. Makes 37 to 39 per cent. lint. Large yields can be made planted up to May 15. It is early and prolific.

Price of seed: One bushel \$1.10; two bushels and over, \$1.00 per bushel.

Money Order to Be Paid Oyska, Miss. Address W. B. F. LEWIS, Lewiston, La.

## TEMPERANCE.

BY W. H. PATTON.

## Henry Grady.

During the prohibition campaign in Atlanta, the late Henry W. Grady, who was an ardent prohibitionist, championed the cause of temperance with all the enthusiasm and ability for which he was famous. The following are some of the beautiful gems of oratory with which he successfully assailed the liquor-traffic in Atlanta and won the day for prohibition. He arraigned the traffic in strong drink as follows:

"Tonight it enters an humble home to strike the roses from a woman's cheek and tomorrow it challenges this republic in the halls of Congress.

"Today it strikes a crust from the lips of a starving child, and tomorrow levies tribute from the government itself.

"There is no cottage humble enough to escape it, or palace strong enough to shut it out.

"It defies the law when it cannot coerce suffrage.

"It is flexible to cajole, but merciless in victory.

"It is the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the faces of children, the demon that has dug more graves and sent more souls unshired to judgment than all the pestilences that have wasted life since God sent the plague to Egypt, and all the wars since Joshua stood beyond Jericho.

"It comes to ruin, and it shall profit mainly by the ruin of your sons and mine.

"It comes to mislead human souls and crush hearts under its rumbling wheels.

"It comes to bring gray-haired mothers down in shame and sorrow to their graves.

"It comes to change the wife's

love into despair and her pride into shame.

"It comes to stifle the laughter on the lips of little children.

"It comes to stifle all the music of the home, and fill it with silence and desolation.

"It comes to ruin your body and mind, to wreck your home, and it knows it must measure its prosperity by the swiftness and certainty with which it wrecks the world."

## Madison County.

Madison county has a small majority of liquorites in it, they vote "for the sale."

If it was only confined to them, and their men and boys were the only ones to suffer, it would not be so bad. Men with unpromisable names advertise in all the papers that will sell their space to debauch their citizens, and their distilled damnation is sold into adjoining counties. Constitutional Prohibition will shut up the Canton death holes.

## Chicago Bartenders.

Bartenders and Saloonkeepers' Association of Total Abstinence

## ROYALINE OIL THE GREAT ANTISEPTIC

FOR PAINS, WOUNDS, BURNS, OLIC, DIARRHOEA & C.  
25¢ & 10¢ MONEY BACK IF YOU WANT IT.

BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss., says: "Royaline Oil is the best and cheapest Antiseptic I have used for myself or in my stables."

Pleasant as a perfume. Strong to cleanse. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers.

For Constipation, Biliousness and Headache, Panol Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

If your School is not using the Convention Series, you should send for samples and compare with those you are now using.

Our Specials for this year are: Kind Words, which is enlarged and improved, making it a first-class religious paper for young people, and the Bible Class Quarterly, for adult grades, unique among Sunday School publications. Send for samples.

Our B. Y. P. U. Quarterly is in constant demand for the B. Y. P. U.

BAPTIST SUNDAY SCHOOL BOARD,  
Nashville, Tenn.

was formed Sunday, March 12, with membership of 16.

The objects set forth are: To promote temperate habits among bartenders and to elevate the calling.

From figures presented at the meeting, it was shown that fully one-third of the bartenders and saloon owners of Chicago are abstainers."

In many of the larger saloons the proprietors will not employ a man who drinks."

## Foreigners.

Immigration is pouring in upon us at a rapid rate, and seven-eighths of the saloons, breweries, and distilleries, are owned and run by foreigners.

Canton, that is a blot upon the State, has half a dozen liquor dens, and they are owned and run by such names as Hasdort, Hosseley, Levilar, Tuttle, Mayfield, and Trolio. It is a shame that men who claim to be the children of God should vote to perpetuate this hellish traffic in the principal town of the county, and those white apron gentlemen stand behind the bar and manufacture drunkards out of our boys.

## Tired Out

"I was very poorly and could hardly get about the house. I was tired out all the time. Then I tried Ayer's Sarsaparilla, and it only took two bottles to make me feel perfectly well." Mrs. N. S. Swinney, Princeton, Mo.

Tired when you go to bed, tired when you get up, tired all the time. Why? Your blood is impure. You are living on the border line of nerve exhaustion. You need Ayer's Sarsaparilla.

\$1.00 a bottle. All druggists. Ask your doctor what he thinks of this grand old family medicine. Follow his advice and we will be satisfied.

Take Ayer's Pills with the Sarsaparilla. They act on the liver, cure biliousness, headache, constipation. J. C. AYER CO., Lowell, Mass.

## Wanted

By The Penn Mutual Life Insurance Company, soliciting agents in every county in Mississippi. If interested address

W. D. RATLIFF, Gen'l Ag't, Jackson, Miss.  
Or, M. P. FERZELL, Gen'l Ag't, West Point, Miss.

## Modern Secret Societies

is a little volume of three hundred pages which deals with the great system of fraternal organizations now so largely influencing the life of our nation. It is an attempt to put in brief form, for busy people, the important facts respecting modern lodges. These societies are so numerous, so large in money power and membership that all persons who are called to be teachers of the public should be informed respecting them.

But authentic information is in some respects difficult to obtain. It seemed therefore that a small work, covering in a compendious but reliable manner the whole field, was needed and would be welcomed by many.

The author of the present work is President Blanchard of Wheaton College, who has been a student of the lodge question for the past thirty years. It is published by the "National Christian Association," an organization which furnishes a center where men of all religious and political faiths can unite to withstand the encroachments of these orders on our families, churches and our government.

The cost is trifling when compared with the weighty interests involved, and every one of our readers will do well to secure and read the book.

320 pages, 4x6, cloth, postpaid 75 cents.  
National Christian Association,  
Chicago, Illinois,  
Or THE BAPTIST, Jackson, Miss.

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For Success  
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# Harris' Business College,

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Established 1895.  
Incorporated 1900.  
Auth. Cap. \$30,000.

## ANNOUNCEMENT

THE BAPTIST is authorized to announce the following candidates:

### FOR REPRESENTATIVE.

C. THIGPEN

### FOR SHERIFF.

JOSEPH FITZGERALD.

S. SPANN.

### FOR CHANCERY CLERK.

W. W. DOWNING.

S. RISER.

### FOR ASSESSOR.

S. NEAL.

## Personal.

—Since our last issue, Jackson Baptists have added \$50.00 more to their foreign mission offering. The aggregate now stands at over \$1,000.00 for this purpose.

—This issue of THE BAPTIST has been edited from the bed, as the editor has been laid up several days with an afflicted foot, which at this writing slightly improved.

—In our announcement of a man appears the name of W. S. Neal who offers himself as a candidate for assessor of Hinds county. He is well known, and no doubt will make a successful race.

—It is announced that R. L. Reginald J. Campbell, who was elected successor to Rev. Joseph Parker, at the City Temple, London, will visit this country in May, to take part in the Northfield conference.

—The Christian Work, which some time ago absorbed The Evangelist, has just bought "The Gospel in All Lands," and these three will be operated under the long name The Christian Work and Evangelist.

—On April 1st The Standard Oil Co. retired over 50 employees on half wages, because they had worked for the Company 30 years. Let us hear from any individual who criticizes this company, and who is paying any former employee half wages because he cannot work.

—After a protracted illness, Rev. Frederick William Farrar, dean of Canterbury, one of the most noted English prelates, died on March 22, in his seventy-second year. His celebrated "Life of Christ" won him high distinction, and besides he was a preacher of recognized ability.

Go to your Druggist and get a bottle of

## Parker's Kidney Cure.

It will build you up, increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements.

For sale by all druggists, or from the Southern Depot, Parker's Kidney Cure, Port Gibson, Miss.

## JESSE R. JONES, M. D.,

JACKSON, MISS.

206 E. Capitol St.

Long Distance Telephone No. 346.

### Chronic Diseases of all Ages and Both Sexes.

Visits Utica, Miss.; probably Crystal Springs next.

### References Unnecessary.

Dr. Jones is too well known to require references except from strangers. To all such he would say he will only visit such localities as have those residing there whom he has cured, and will, therefore, give references only when requested to do so. He was raised in this (Hinds) county, and now, entering his forty-seventh year of active practice, can boast of a success that is most gratifying.

Dr. JONES will visit Utica next Friday P. M. and leave the Tuesday following. (D. V.)—this will give him Friday P. M. and Monday A. M. with his patients at Utica—and will continue this arrangement weekly as long as necessary to see his patients in person. Returning to Jackson will meet his patients at Jackson Tuesday A. M. and Friday A. M. Hours at both places 9—12 A. M. and 2—5 P. M. Emergency calls to either place by telegraph will be responded to promptly.

Dr. JONES wishes to meet the children and grand children of friends and acquaintances of the long ago; most of the latter having passed away, but of whom many incidents and pleasant memories are remembered, during the spring months, and again settle down at his home by the 1st of June. He jumped out of the carriage that brought him with his parents from Grand Gulf to Utica when three years of age. Skipping the incidents, including his residence in a part of the house with the Baptist minister, Volantine Brock, from whom they rented, the Baptist minister, William H. Taylor, with whom he served (as printer's devil) in getting out the Mississippi Baptist when but fourteen, with the trouble he may have caused both, as well as what harm he may do the editor of this paper, he commenced the practice of medicine at Palestine, winding up the first thirteen years of his practice at Utica in 1885, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths under his practice did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three days (one four and the other five times) and lost but one patient. Visits were made on consecutive days and once a day. Others have ridden as many miles, but taking into consideration the few visits to each patient the comparison is seen. Utica at that early day was a good location; being on a dividing ridge it was comparatively speaking, a healthy home for the doctor, while the immense plantations being cleared up by the wealthy planters on the Tallahala, White Oak, Bayou Pierre, Fourteen Mile, Five Mile, Murphy's and Big Black water courses were the poison generating places affording the sickness.

Old-time physicians gave too much medicine. Drastic doses given under severe nervous tension increase the intestinal irritation which is the principal source of all acute disease manifestations, and these, with the bleedings adopted, produced acute attacks, and giving rise to all forms of chronic diseases, and which are even now rendered incurable by influencing duodenal and rectal troubles by similar practices yet in vogue.

Dr. Jones having passed the experimental age, is an expert in all chronic diseases as well as acute sickness. Consultation costs you nothing. Examination and first prescription and treatment which possibly may effect a cure costs only \$5.00.

Dr. Jones, though past his three score and ten, retains his youthful vigor, and takes this method of offering to his fellow-citizens, even those who cannot visit him, what may be the last chance to get the benefit of a practice they cannot get from any other single source, and, especially backed by so large an experience.

Dr. Jones has felt it his duty to study his profession as

### THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1856.

Graduate Eclectic Medical Institute, Cincinnati, O., 1875.

Graduate National School of Osteopathy 1900.

Graduate Chicago School of Psychology 1899.

Ex-President Board of Health and Howard Association, Crystal Springs.

Member Southern Homeopathic Medical Association.

Member American Association of Official Surgeons.

Member Alumni Association of Eclectic Medical Institute.

Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

A uniform charge of only \$5.00 is made for examination and first treatment or prescription. Consultation free.

## Strawberry Plants.

I have for sale nice, strong, well-rooted plants of the following varieties:

EXCELSIOR. Very early.  
LADY THOMPSON. Medium.  
KLONDIKE. Late.

These are all tested for this section and have proven exceptionally fine. I will deliver at Express Office, boxed ready for shipment, or at any residence in town, at FIFTY CENTS PER HUNDRED, or 100 of each variety, making THREE HUNDRED IN ALL, FOR \$1.25. Cash with order. I will duplicate any reliable nurseryman's prices on large lots. Plants can be successfully set up to April 15.

R. I. ALLEN, Winona, Miss.

## Spring Festival,

Chattanooga, Tenn., May 4-9, 1903.

On account of the Chattanooga Spring Festival, May 4th to 9th, inclusive, 1903, the Southern Railway will sell tickets from Florence, Ala., Tusculumbia, Ala., Middlesboro, Ky., Jellico, Tenn., Morris-town, Tenn., Oliver Springs, Tenn., and intermediate stations, to Chattanooga and return at rate of one fare for the round trip plus twenty-five cents. Tickets will be sold May 4th to 9th inclusive, with final limit May 11th, 1903.

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